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THE SAMUEL COLCATE PAPERS, HISTORICAL COLLECTION

MINUTES

OF THE

THIRTY-FIFTH ANNIVERSARY

OF THE

Alabama Baptist State Convention,

HELD AT

TALLADEGA, NOV. 6-9, 1857;

AND OF THE

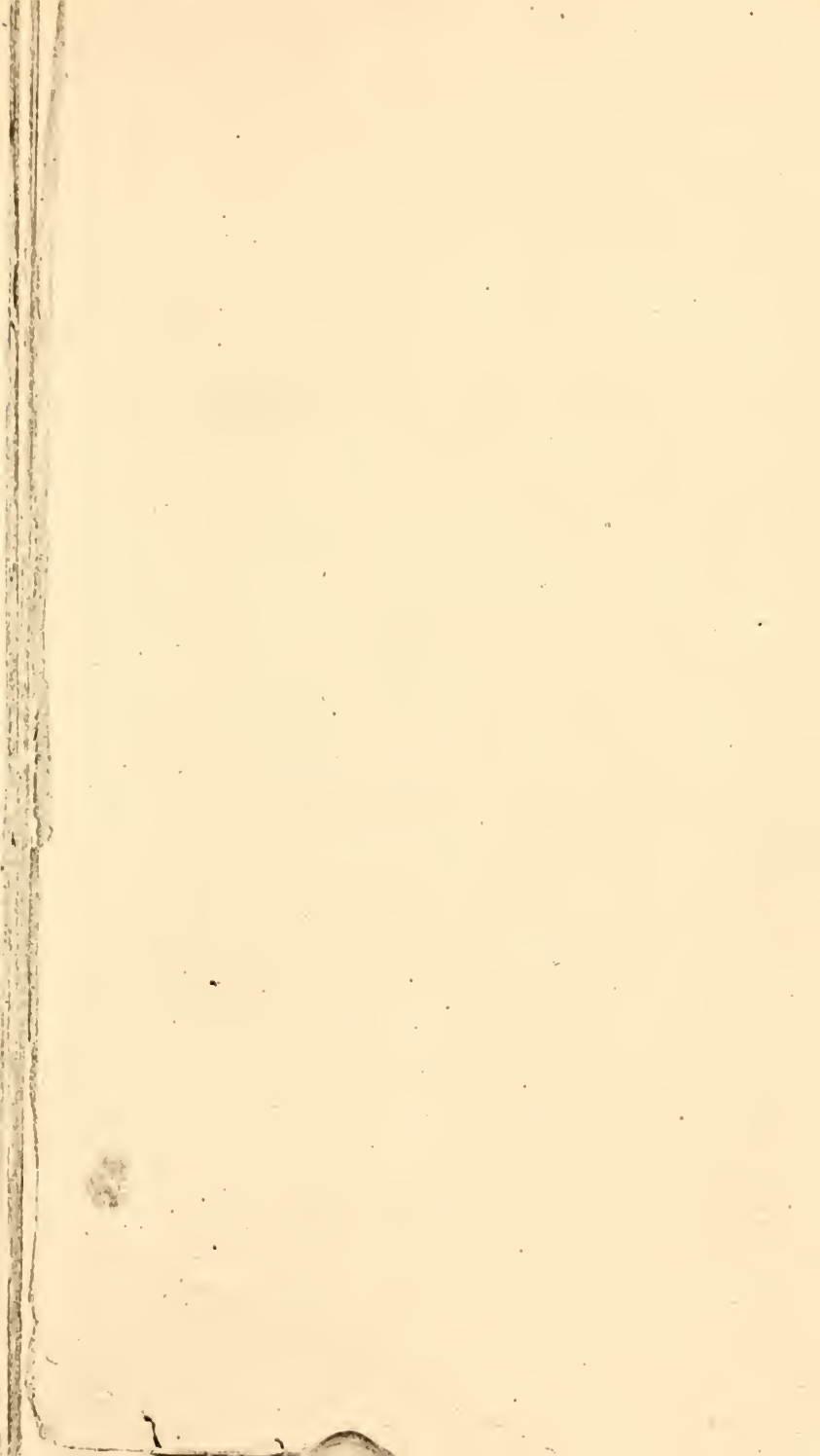
Alabama Baptist Bible Society,

HELD AT THE SAME TIME AND PLACE.

TUSKEGEE, ALA.:

PRINTED AT THE OFFICE OF THE SOUTH WESTERN BAPTIST.

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OFFICERS OF THE CONVENTION.

A. G. McCRAW, President,
H. TALBIRD, 1st Vice Pres't,
W. H. McINTOSH, 2d "

A. B. GOODPUE, Rec. Sect'y,
S. S. SHERMAN, Cor. Sec'y,
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Dr. O. L. SHIVERS.

PROCEEDINGS.

TALLADEGA, FRIDAY, 11 O'CLOCK, A. M., NOV. 6, 1857.
Reading of the Scriptures and prayer by the President.
Letters read and names of delegates enrolled as follows:

ASSOCIATIONS.

Bethel.—J. Talbert, L. B. Lane.

Bigby.—D. P. Bestor, W. Howard.

Central.—J. D. Williams, J. R. Steely, P. Stout.

Coosa River.—S. G. Jenkins, W. C. Harris, J. A. Collins,
W. W. Mattison, C. R. Cross, W. McCain, O. Welch, J. L.
M. Curry, J. Headen.

Alabama.—W. B. Haralson, D. R. Lide.

Unity.—A Andrews.

Tuskegee.—S. Henderson, H. E. Taliaferro, Z. G. Henderson.

Canaan.—T. H. Chenault, Z. Haygood.

Cahaba.—R. Holman, F. M. Law, A. G. McCraw.

CHURCHES.

Tuskegee.—S. Henderson.

Selma.—A. G. McCraw, F. M. Law, F. L. Johnson, T. G.
Freeman.

Oakmulgee.—O. H. Perry.

Siloam.—H. Talbird, W. H. McIntosh, E. D. King, W.
P. Holman, A. B. Goodhue.

Good Hope.—W. R. Stone, J. Headen, T. Ogletree, J. Hen-
derson, J. H. Joiner.

Centre Ridge.—D. R. Lide, J. M. Lide.

Hopewell.—S. R. Freeman.

Spring Hill.—L. B. Lane.

Jones Creek.—D. P. Bestor.

Sumterville.—D. P. Bestor.

Talladega.—O. Welch, L. W. Lawler, W. Mallory, W.
Reynolds, S. Morris.

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CORRESPONDING BODIES.

East Ala. Baptist Convention.—J. L. M. Curry, J. J. Ed-
lington.

B. D. M. S. B. C.—R. Holman, Cor. Sec.

OTHER BODIES.

Jackson Female Institute Missionary Society.—W. H. McLa-
tosh, D. P. Pastor.

East Ala. Female College Missionary Society.—S. Henderson.

The Convention was organized by the election of the fol-
lowing officers, viz. : Rev. A. G. McCraw, President ; A. B.
Goodline, Secretary ; W. P. Holman, assistant Secretary.

Resolved, That the following brethren be invited to seats,
and to participate in the deliberations of the Convention as
officials of the Bodies they respectively represent :

Z. G. Henderson, Agent Howard College.

W. S. Barton, Agent Howard College.

F. M. Law, Cor. Sec. Ala. Baptist Bible Society.

T. G. Freeman, Agent Ala. Baptist Bible Society.

The President appointed the following committees, viz., to
nominate the remaining officers of the Convention :

S. R. Freeman, R. P. Latham, J. M. Lide.

On Preaching during the Session : W. R. Stooz, J. Headen,
L. B. Lane, W. B. Haralson, E. D. King.

On Finance : D. R. Lide, T. G. Freeman, E. D. King.

To nominate Preachers for next Session--O. H. Perry, J.
L. M. Curry, J. M. Lide.

Auditing Committee : L. B. Lane, J. Headen, F. L. John-
son.

On Letters and Documents : J. D. Williams Z. G. Hender-
son, W. S. Barton.

On Periodicals : H. Talbird, W. H. Carroll, A. Andrews.

Invited ministering brethren present to seats, and to partic-
ipate in the deliberations of the Convention.

Added S. Henderson and H. Talbird to Committee on Ed-
ucation.

Resolved, That the Committee on Finance be instructed to
pay over all funds received by them into the hands of the
Treasurer, or Treasurer *protem*, to be disbursed by him as di-
rected by the Convention.

Adjourned.

3 O'CLOCK, P. M.

Resolved to accept the tender by the Trustees of the Talladega Male High School, of the use of their Chapel for the business meetings of the Convention.

Report of the Board of Trustees of Howard College referred to Committee on Education,

Appointed the following Standing Committees, viz ;

On Education : W. Howard, S. R. Freeman, W. H. McIntosh.

On Domestic Missions : S. Henderson, I. T. Tichenor, J. Henderson.

On Temperance : D. P. Bestor, A. J. Battle, O. Welch.

On Foreign Missions : H. E. Taliaferro, J. D. Williams, J. R. Steely.

On Sabbath Schools : J. L. M. Curry, F. M. Law, R. P. Latham.

On S. B. P. Society : H. Talbird, T. G. Freeman, J. Talbert.

Added J. Talbert and W. H. Carroll to Committee on Temperance.

Added W. H. McIntosh and J. L. M. Curry to Committee on Domestic Missions.

Added A. Andrews and F. M. Law to Committee on Sabbath Schools.

Added D. P. Bestor and O. Welch to Committee on Southern Baptist Publication Society.

Adjourned.

SATURDAY, 9 O'CLOCK, A. M.

Resolved to accept the tender, by the Session of the Presbyterian Church in this place, of the use of their house of worship, and to supply preaching to-morrow morning and to-morrow night.

Report of the Board of Trustees of the Judson Female Institute referred to Committee on Education.

Instructed the Committee on Preaching to fill the vacancy caused by the absence of the one appointed to preach the sermon on Education to-night.

Called for Letters of Correspondence.

Resolved to receive and to return the correspondence of the East Alabama Baptist Convention, and appointed as Dele-

gates to the same, H. Talbird, S. Henderson, R. Holman, P. Stout, W. S. Barton, W. H. Carroll, J. D. Williams, F. M. Law, T. G. Freeman, J. R. Stealy, H. E. Taliaferro, L. W. Lawler, Z. Haygood.

Report of Treasurer referred to Auditing Committee.

Report of Committee on Domestic Missions referred to Mass Meeting, in behalf of Missions, to be held to-morrow at 3 p. m.

Report of Committee on Temperance read.

Adjourned.

2½, P. M.

Report of Committee on Temperance adopted. Appendix (A.)

Report of Committee on Sabbath Schools adopted. Appendix (B.)

Report of Committee on Foreign Missions referred to Mass Meeting to-morrow.

Resolved, That the Chairmen of the several Standing Com's. be requested to prepare their reports before the next meeting of the Convention, and if they cannot attend themselves, to send their reports to the care of some member of the Convention.

Report of Committee on Education adopted. Appendix (C.)

Report of Board of Trustees of Howard College adopted. Appendix (D.)

Report of the Board of Trustees of the Judson Female Institute adopted. Appendix (E.)

Resolved, That when this Convention adjourns, it will adjourn to meet in Gainsville, on Friday before the 2nd Sabbath in November next.

Pending a resolution to add S. Henderson to Committee on S. B. P. Society, the Convention adjourned.

SUNDAY, 11 O'CLOCK, A. M.

The Missionary Sermon was preached by Rev. S. R. Freeman.

3. P. M.

Owing to the inclemency of the weather, the Mass Meeting was not held. Some religious exercises were conducted by the President.

MONDAY, 9 O'CLOCK, A. M.

Resolution pending on adjournment, withdrawn by permission of the Convention.

Report of Committee on Domestic Missions adopted. Appendix (F.)

Report of Committee on Foreign Missions adopted. Appendix (G.)

Report of Committee on Periodicals adopted. Appendix (H.)

Report of Committee on S. B. P. Society adopted. Appendix (I.)

Adjourned.

3, P. M.

Resolved, That this Convention desires to express to the citizens of Talladega and vicinity, its appreciation of the generous hospitality and kind assistance extended by them to the members of the Convention.

Authorized the Treasurer to pay over the funds of the Convention to the Bodies for whom they are designed.

Report of Auditing Committee adopted.

Report of Treasurer adopted. Appendix (J.)

Report of Committee to Nominate Preachers for next Session adopted.

To Preach the Introductory Sermon : Rev. W. C. Buck, principal ; Rev. L. L. Fox, alternate.

Missionary Sermon : Rev. I. T. Tichenor, principal ; Rev. A. Van Hoose, alternate.

Sermon on Education : Rev. P. E. Collins, principal ; Rev. W. H. McIntosh, alternate.

Report of Committee to nominate the remaining officers of the Convention adopted.

H. Talbird, 1st Vice President ; W. H. McIntosh, 2nd Vice President ; S. S. Sherman, Corresponding Secretary ; S. H. Fowlkes, Treasurer.

DIRECTORS.

E. D. King, J. G. Huckabee, J. T. Barron, E. A. Blunt, A. A. Connella, J. H. Lee, W. N. Wyatt, W. P. Holman, W. Hornbuckle.

The Committee on Letters and Documents reported that they found nothing to claim their attention. Adopted.

Granted the Committee to raise funds for a monument to

Rev. H. Holcombe, deceased, till next Session to report.

Appointed Messengers to the next Session of the Georgia Baptist State Convention.

S. Henderson, R. Holman, E. Y. Van Hoose, A. Van Hoose, F. M. Law, W. S. Barton.

Appointed Delegates to the next Session of the Mississippi Baptist State Convention.

W. Howard, J. Talbert, W. P. Holman, R. Holman, D. P. Bestor.

Resolved, That the Delegates to the Georgia Baptist State Convention be also Delegates to the Sabbath School Convention, to be held at the same time and place.

Appointed Delegates to the Florida Bap. State Convention.
R. Holman, S. Henderson, H. Talbird.

Appropriated ninety dollars for printing Minutes.

Appropriated forty dollars for distributing Minutes.

Requested the Secretary to procure a list of the names and post offices of all Baptist Ministers in the State, to be published in the Minutes of the next Convention.

Requested the Editors of the *S. W. Baptist* to furnish a list of all the Associations in the State.

Appointed D. P. Bestor to collect information relative to the history of the Baptists in the State, and requested all brethren in possession of minutes, documents and facts throwing any light upon that subject, to transmit to him at Gainesville.

Report of Committee on Finance adopted. Appendix (K.)

Referred all unfinished business to the Board of Directors.

Appointed the Secretary Treasurer, *pro tem*.

Adjourned to meet in Gainesville, on Friday before the second Sabbath in November next.

A. G. McCRAW, *President*.

A: B. GOODHUE, *Secretary*.

W. P. HOLMAN, *Assistant Secretary*.

APPENDIX.

[APPENDIX A.]

On Temperance.

Your Committee on Temperance beg leave to submit the following report:

Intemperance in the use of intoxicating spirits is an evil of long standing. The increase of years has not weakened its power to work iniquity. The advancement in civilization, education and refinement have had but little influence to banish it from society.

Of the nature, extent and consequences of this sin it is not our purpose now to speak. The agencies and instrumentalities to be employed in its removal will constitute the main inquiry of this report. On this point good and wise men differ. Some are of the opinion that the church is the only appropriate temperance organization, and the Gospel the only instrumentality to be employed in this work. They affirm that human instrumentalities have been tried and utterly failed; and, therefore, should be abandoned.

Others maintain that in addition to church organizations and faithful ministration of the Gospel from the pulpit, it is legitimate for christians to unite with those outside of the church, who feel an interest to save themselves and others from the evils of intemperance, in the use of certain human instrumentalities, such as temperance societies, lectures, circulation of tracts, etc.

The latter class readily admit all that is claimed for the Gospel—that it is heaven's appointed means for the cure of all moral evil, and for the salvation of the soul; they do not recognize any instrumentality that attempts to displace it. Neither is it denied that, in some instances, too much reliance has been placed upon human agencies for the removal of intemperance. Yet they are unable to see that this abuse of an instrumentality is a sufficient reason for its abandonment.

Often has too much reliance been placed upon civil government, equitable laws, educational and social influence to elevate and dignify man. Must we, therefore, abolish government, burn our statute books, demolish our school houses and colleges, and sunder the ties of society?

Frequently the malignity of disease is aggravated and human life shortened by too much reliance being placed upon the physician's skill and medical agents. Must they, therefore, be discarded altogether?

Too much reliance is sometimes placed upon an educated ministry, a magnificent house of worship, a numerous and wealthy congregation for the advancement of piety and pure religion. Then must we discard an educated ministry, worship in groves, and despise numbers and wealth?

There is no principle in philosophy, no fact in science, no scheme in prac-

tial life which has not been relied on with too much confidence by its projectors or friends.

One of the heavy charges of infidelity against the Gospel is, that it has not accomplished what it purposed—"to save men from their sins." Scoffers ask, "Where is that humility, piety and purity of life which the Gospel proposes to work in those professing it?"

We will not pursue this train of thought further. Our object has been to show that a want of complete success in any enterprize, in any given time, is no proof of a failure; and that the misapplication of any instrumentality is not a sufficient reason for its abandonment.

Hence, your committee maintain that the reasons assigned for the abandonment of the temperance cause are altogether insufficient. It is affirmed that this cause "has proved an utter failure." On the contrary, we take the ground that it has not been a failure, but a means of incalculable good; of blessings beyond human estimate. Some of which will appear by contrasting the present with the past.

1. In the domestic and social circle. The number of families that now use it as a common beverage and in acts of hospitality, compared with the number that thus used it 30 years ago, shows a gratifying change. *Now*, such families are few in enlightened society. *Then*, the exceptions were few.

2. Thirty years ago, it was almost a universal impression among the laboring classes that ardent spirits were essential in the performance of fatiguing labor. Now the greatest exposures are endured, the most energetic and fatiguing tasks are performed by those who abstain from such stimulants.

3. There has been a gratifying change in the public conscience. Thirty years ago multitudes of the people were enraged almost to madness at those who represented the evils of the manufacture, sale and use of ardent spirits, as a beverage, to be a sin against God and good morals. Now it is regarded in this light almost by common consent.

4. This change is indicated in the character of those who manufacture and retail ardent spirits. Previous to the temperance movements, men of the highest respectability in society, church members, even ministers of the Gospel, made and sold them. Not so now.

5. There is also a pleasing change in the public houses and places of merchandize. Thirty years ago all these places kept spirituous liquors, either for sale or gift, to gratify or tempt customers. Many do now—and a *great many* do not.

6. In cases of mournful affliction it was regarded as an essential comforter. Before this reformation, rarely did a death and a funeral occur without calling in the aid of this supposed solace. Now how rarely is it seen on such occasions.

7. Until the temperance reform had aroused the ministry to take correct views of this subject, but few abstained from this common beverage. Now a minister cannot maintain a common respectability and make a common use of ardent spirits.

8. Then its use among the membership of our churches was almost universal. Now an overwhelming majority discard it. Indeed, a member who makes a regular use of it, as a beverage, is regarded by everybody, both in the church and out of it, as possessing doubtful claims to piety.

9. Then, instances of discipline, in the churches, for intoxication occurred only in extreme cases. Now drunkenness is a reproach which no respectable christian can endure. Whatever elevation the churches have attained in this respect, they are indebted, in no small degree, to the temperance cause, which many of them for sometime opposed as an infringement upon their rights and liberties.

10. Before the reformation the number of deaths from intemperance was estimated at 30,000 annually. In 1856, the number of deaths from this

cause was but 30,000, though the population had more than doubled since 1830.

This comparison might be extended almost indefinitely ; yet it is often affirmed that the temperance reform is an "entire failure." This is a mistake. Though it has not accomplished all that its friends desired and sought. Its present organizations are few, but its principles live, and its influences are now deeply impressed upon the people.

That these principles and influences are losing their hold upon the public conscience is a painful fact. The cause is manifest. The friends of temperance have become weary in well doing—have ceased to discuss and agitate the subject. Any cause would relapse under such circumstances. What church would maintain its interest and influence under a suspension of its meetings for years ? Can we expect a temperance organization to live and flourish under circumstances that would perish a church ?

Your committee do not magnify the cause of temperance above an humble instrumentality to lead men to sobriety and to God, in so far as he is pleased to make it such a blessing. On the other hand, they desire to rescue it from that oblivion to which some seem inclined to consign it ; and persuade the friends of humanity to still make use of it ; with humble reliance on Christ, as a means admirably suited to the end it purposes.

They close this report with the following recommendations :

1. That our ministers speak often, plainly and fully upon the enormous evils of intemperance. Let no opportunity escape to impress the people of their charge with the dangers of sin. Make brief and pungent allusions to it in every discourse that will admit, to summon all the resources of the Gospel to this important work.

2. That our churches take an elevated stand upon this important subject. That they become temperance bodies indeed—let their light shine. They never can be emphatically "the light of the world" and "the salt of the earth" while their members make, sell or use intoxicating drinks as a beverage.

3. That we encourage associations, public meetings, lectures, etc., for the promotion of temperance. Men are constituted for society. When they have great enterprises to accomplish they undertake it. . . Not single handed, but by combination. We see this social principle of nature illustrated every day. Masons, Odd Fellows, Educational, Agricultural, Mechanic and Commercial Associations act upon it. If it is allowable for Christians to associate with men of the world in these several relations for the more effectual accomplishment of a desired object, may they not unite with them for the purpose of arresting the dreadful curse of intemperance ? "Let us do good unto all men as we have opportunity"—using all possible means to persuade all men everywhere to "live soberly, and righteously, and godly in this present world."

R. HOLMAN, Chairman.

[APPENDIX B.]

Report of the Committee on Sabbath Schools.

The increasing demand for Sabbath School books, carries the conviction that there is a growing interest felt in this Christian Institution throughout the State. Such are the wants of the schools, that the Agent of the State Bible and Book Depository at Selma, finds it exceedingly difficult to supply them. The Sunday School is of great assistance to parents in training up children in the way they should go. The exercises of the school are very efficient in bringing the youth to a remembrance of their Creator. They do not only wonderfully cultivate and develop the intellect by teaching them a knowledge of Nature's God; but they propose to furnish the mind with truths "which are able to make wise unto salvation." We, therefore, recommend that the members of this Convention, be diligent in cherishing, encouraging and organizing Sabbath Schools.

W. H. CARROLL, Cha'n.

The following resolutions were appended to the above report, viz. :

Resolved, That we recognize with devout gratitude to God, the increased interest in our denomination on the subject of Sabbath Schools, and heartily approve the Convention which has lately been held in Nashville, Tenn., to encourage this branch of Christian enterprise.

Resolved, That we will appoint delegates to the next meeting of that Convention, to be held in Americus, Ga., embracing the 4th Sabbath in April, 1858.

[APPENDIX C.]

Report of the Committee on Education.

It is a common remark that the present is an age of progress, in which new facilities are constantly, and on every side, discovering themselves to create fresh wants and to awaken human energy. While this may not be distinctively true, but equally characteristic of all the past, wherever man has risen above the brute; yet, it is the glory of our age that earnest and systematic efforts for improvement and progress have been so signally blessed. In a facility of growth and improvement the human being is distinguished from the animal, and education, in its widest sense, springs as a corollary from the nature of man in a state of probation and trial. Accordingly, it is a hopeful sign of the present that moral improvement, and general education, gain more attention than in times past. Civil communities and religious denominations vie with one another in the work of education. In the moral and intellectual elevation of the race, all acknowledge the duty of education. The problem of the age is to perfect its methods.

The motives that urge a civil community in favor of education, are chiefly utilitarian and temporal in their aim, and need not be discussed here.— But it may not be unprofitable, nor out of place, to regard, for a moment, some of the deeper motives which influence and oblige a Christian body to give an earnest and prominent support of education.

It may not uncorrectly be assumed that the end of all religion is the improvement of human nature in its highest faculties. The effects of depravity, we doubt not, are manifest in the whole constitution of man, in his *understanding* as well as his affections; for both these enter into his *moral*

nature; and if the latter require the discipline and chastening restraint of religion, we cannot but think the understanding needs the same benefit, the same purifying and strengthening influence. The apostolic injunction to "bring up (i.e.) educate your children in the nurture and admonition of the Lord," would seem to imply that religion is the appointed and only effectual means of attaining the end of education, the moral and religious element being as essential and universal as the intellectual, that religion must sanctify knowledge to the profitable development of mind. As the Athenians of old, we should not sharpen the intellect at the expense of morals; nor as the Lacedaemonians, leave it untouched and be illiterate on principle.

Education, then, which in this sense must needs be moral, is an essential and primary duty of religion. It is a duty of the fathers to the children. Every generation transmits the effects of its vices to those which follow; and since religion is the war of virtue against vice, all Christians should regard it as a religious duty they owe to those that follow them to use all possible means for the expansion and improvement of their moral and intellectual natures. Religion is in a very defective condition when, through doctrinal differences, sectarian and sectional strife, it interposes obstacles to general education. The duty of education connects itself also with the preservation and possibility of a sound, liberal and harmonious christianity.—Ignorance and corruption of heart foster unbelief and superstition, which last by their reactions enlarge themselves to the injury and destruction of pure religion. "Men are ready to believe everything when they believe nothing—they open the caves of sorcery when they shut the temples of the Lord." The desperation of unbelief surrenders the troubled conscience a prey to superstition, and the irrationality of superstition renders religion suspected by the thoughtful mind. Hence, too, spring up in rich abundance, bigotry, Pharisaic pride, indifference to truth and the thousand distracting heresies which consume and rend God's heritage, threatening the very extinction of godliness and spiritual life.

But it is for the training of a pious and able ministry that the churches must devote themselves to the work of education. "Like priest, like people," has passed into a proverb. The state of the pulpit among any people is no bad criterion of the state of the people. Once it was the only means of imparting instruction to the people; and though it may have lost some of its moulding and controlling influence over the minds of men which it divides with the press; yet it can never be superseded. Men, in general, are more influenced by what they hear than what they read. "It has pleased God by the foolishness of preaching to save them that believe." It is heaven's instrumentality to operate upon the minds and hearts of men:—

———"The pulpit (In the sober use
Of its legitimate, peculiar powers,)
Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth! There stands
The legate of the skies! His theme divine;
His office sacred; his credentials clear;
By him the inviolate law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart;
And, armed himself in panoply complete,
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline to glorious war.
The sacramental host of God's elect!
Are all such teachers? Would to heaven all were!"

Hitherto we have been blessed in our religious teachers—men equal to their day and generation. We owe it as a duty and a debt to hand down a ministry equal to all the demands of the future. In looking over this great work of religious and ministerial education, the Baptists have much to cheer them. Educational institutions are rising up through their labors over the State. In Marion and Tuskegee, two collegiate Institutions are sending forth educated, christian women over the land, to bear their part in the noble work of christian education. God has blessed them with prosperity, and they deserve the prayers of his people. The Central and Coosa River Association have each under their auspices a high school for boys, with every claim to the confidence and patronage of the friends of education. With equal pride and pleasure, we would invite attention to the school of Profs. Smith and Bledsoe, at LaFayette.

Young men of energy and talent preparing for the ministry or the duties of life, have in Howard College all that is necessary to fit them for the largest usefulness. Your committee have been pleased to learn, from the report of the Trustees of Howard College, that its last session opened with so large an increase of students; that never before were its prospects brighter of realizing all that its benevolent founders contemplated. Noble-hearted Christian men, such as Bro. J. B. Brown, are liberal in their proffers to sustain the Institution, and are volunteering to support as many beneficiaries as choose to accept a collegiate training. We would call the attention of the churches to this feature of the Institution, and would bespeak the prayers and liberality of all Christians, so that all who with consecrated hearts and enlightened energy are willing to labor in the vineyard of the Master, may avail themselves of that preparation so imperatively demanded in the exigencies of the times.

Your committee would recommend the adoption of the Reports of the Trustees of Howard College, and the Judson Female Institute, calling especial attention to the liberal offer of Bro. Jeremiah B. Brown, to the Trustees of Howard College.

All of which is respectfully submitted,

R. P. LATHAM, Chairman

[APPENDIX D.]

R E P O R T

Of the Board of Trustees of Howard College.

The return of another anniversary renders it the duty and pleasure of your Board, to present to the Convention a statement of their operations for the year; and of the general condition and prospects of the important trust committed to their hands. The growing importance of your educational interest, and the increasing responsibility which it imposes on your Board, make it peculiarly appropriate that its claims upon your cordial sympathy, and the enlarged liberality of the denomination, be strongly urged.

From the very incipency of your effort in the cause of Collegiate and Theological education, it has been apparent that God, in his providence, has opened the way, and furnished the motives of your enterprise. In many sections of the State, and without the opportunity of an interchange of opinions, the conviction had wrought itself into the minds of many of our wisest men—our fathers and brothers—that the movement was of the highest importance to the cause of truth as committed to the denomination.—

With the indication of PROVIDENCE for your guide, and the voice of the denomination urging you forward, you ventured upon the great work of founding a College of the highest grade. It was a bold step, which nothing but the clearest indications of duty, and the most urgent necessity could justify. It was committing to the Baptists of Alabama, publicly and permanently, to a great work which involved large annual expenditures of money; and which could be conducted to a successful issue only by years of patient and well-directed exertion.

You had not the experience of others, engaged in similar enterprises, to guide you as in nearly all the grand benevolent enterprises growing out of modern missions; the Baptists have been honored by being the originators and leaders in them. So in Alabama; they had to be the pioneers and leaders in the work of denominational education. Without means, and without experience, you were compelled to assume this solemn responsibility. Thus, you were shut up to faith in God, and confidence in the pledged support of the brethren; and the results of your labors have justified your trust and confidence. You have now in your treasury, in notes and pledges, about \$125000 of endowment fund.

Thus, you have made a good beginning. The foundation is well laid; but if you ever attain the end to which God in his providence has so clearly directed you, you have yet a great work to accomplish. A superstructure corresponding to the foundation must be reared. It is true, that with \$150000 of endowment fund, the College may be regarded as established. But no sum less than \$2000,000 should be thought of as sufficient for the endowment and effective working of such an Institution of learning as the interests of our Zion manifestly demands. God and our country, the spirit of the age, and the wants of a dying world, hold you responsible for the accomplishment of such a work.

At the commencement of the year, the Rev. Z. G. Henderson, a graduate of the College, was elected to the office of Financial Secretary. With a heart deeply interested in the cause of Christ, and in all that concerns his Alma Mater, he entered upon the duties of his office. By his untiring energy and perseverance, he has secured to the endowment fund, in notes and pledges, about \$48,000. At the suggestion of Bro. Henderson, Jno. C. Foster, a graduate of the Scientific Department of the College, was appointed assistant Financial Secretary. He entered upon his work with the most flattering prospects of success. In a very few days of active labor, he obtained notes and pledges amounting to more than \$2000. Since the commencement of the monetary embarrassments which have so suddenly come upon the country, brethren Henderson and Foster have done but little. In fact, they unite in advising the Board to withdraw all agents from the field. The present financial condition of the College is as follows:

Theological fund— principal and interest	-	-	\$20,004
Endowment " " " "	-	-	106,000

Even the above named amount, collected, and so invested as to enable the Board to control the interest annually, would sustain the College at its present position. So thoroughly convinced are your Board of the necessity of collecting that portion of the fund which is now due, that they have appointed Bro. Pascal, of Clinton, Green Co., Treasurer; and they propose to commit to him this delicate, but important work. He has not yet signified, officially, his intention to assume the duties of the office. It is understood, however, that he will do so.

It was of great importance to the prosperity of the Institution that several thousand dollars should be secured and wisely expended in the purchase of a library. But from the time of the fire of 1854, up to the date of your Session in April, 1857, no efficient measures had been taken to supply this acknowledged want. In the special direction necessarily given to the financial efforts of the Board, they deemed it inexpedient to make the attempt.

The ladies of Montgomery and Mobile had made small contributions for the purchase of books; and a few important volumes had been added to the library. The only hope was, that some enlightened, generous patron of learning would step forward and supply a portion, at least, of the money needed to meet this pressing demand. During the last session of the Convention held in Marion, Col. Edmund King, of Montevallo, who had before given repeated and substantial evidences of his deep interest in the College, made the generous donation of \$500 to purchase a library, provided the amount of \$5000 could be secured by the 14th of April, 1858. The Rev. Wm. S. Barton, a decided and uncompromising friend of the cause of education, immediately interested himself in the matter, and assured your Board of his willingness to become their agent for this special object. He has, up to this time, prosecuted his work with great energy and industry. The brethren have generously responded to the call made upon them, and Bro. Barton has now, in notes and pledges, about ten thousand dollars secured for the purchase of a library. One half of this amount will be expended for immediate use. With the other half, a fund will be created, the interest of which will be annually expended in the purchase of valuable works for practical use.

No material additions have been made to the apparatus. The ladies of Marion have placed about \$350 at the disposal of the Board, for the purchase of a Cabinet of Minerals. Thus, by the gift, first, of a Telescope, and now by the gift of a suite of minerals, the ladies of Marion have identified themselves with the history of Howard College.

The whole number of students in attendance during the year ending July 1st, 1857, was seventy three. The present session has opened with prospects far more encouraging. Sixty-nine students have already registered their names, and there is every indication that this number will be considerably increased. Your Board can truly say that the internal state of the College, in regard to the character of the instruction given, the vigor with which the studies are prosecuted, and the healthful state of moral and religious feeling generally prevailing among the students, afford abundant cause of gratitude to God, and encouragement for increased exertions for its prosperity. In this connection your Board would beg leave to call the attention of the Convention to the condition of the College buildings. It is of vital importance to the interests of the College, that the second dormitory building should be completed. The funds for this purpose, in the hands of your Board, are exhausted, and they would respectfully, but earnestly, intreat the assistance and advice of the Convention as to the manner in which they shall proceed.

The only subject of regret to your Board in the review of the past collegiate year, is the smallness of the number of those who have entered the College to study with reference to the gospel ministry. During the session which closed July 1st, 1857, only seven registered their names as Theological students. At no period have your Board felt more deeply the importance of this branch of their work, and they would, in the spirit of Christ, entreat the Convention to join with them in prayer to the Master of the vineyard, that he would send forth more laborers into his vineyard. They would respectfully urge upon the churches and individuals, the obligation resting upon them to seek out the gifts of the churches, and in the spirit of enlarged liberality, furnish the means of their education. Bro. J. H. Brown of Sumter Co., has pledged himself to make generous provisions for the support of six or more young men in studying for the ministry. If God will bless him in carrying out his purpose of love to a lost and perishing race, it will hardly be possible to over-estimate the results of his benefactions. May we not hope that others will imitate his example, and that our young brethren in the church who have a mind for the work, will avail themselves of the privileges thus afforded?

It is peculiarly gratifying to your Board, that they can bear testimony to

the character of your beneficiaries for active piety, studious habits, and available talents—all affording satisfactory assurance of their future usefulness as ministers of the gospel. It is an encouraging fact that you have not had to wait until these young brethren should finish their course of study for the fruits of their usefulness. Most of them have spent their vacations in preaching the gospel, and in many instances precious seasons of revivals have resulted from their ministrations.

The results of the last year, in the large increase of endowments, the healthful growth of the College, the noble body of young men collected in it, and especially the usefulness of those who are looking forward to the christian ministry, afford unmistakable evidence of the Divine favor. And there is thus imposed on the Convention, and the Associations, and churches composing it, the solemn responsibility of constant and earnest prayer to the Great Head of the Church, that He would make your College just what He, in His providence, desires it to be; and adapt it, in all of its parts, to the wants of a perishing world.

APPENDIX (E.)

REPORT

Of the Board of Trustees of the Judson Female Institute.

The Trustees of the Judson Institute have the pleasure of reporting to the Convention the continued and increasing prosperity of the Institution, under their charge. The present session has opened with a larger number of pupils than any preceding—214 having entered at the present date. Of this number, 132 are boarding in the Institute.

The former Steward having resigned, the Principal has been prevailed upon to move into the institute and assume the supervision of this department also. Bro. Hornbuckle has had charge of the boarding department for many years, and has conducted it to the entire satisfaction of the Trustees and patrons of the school. They regret, therefore, the necessity of parting with so valuable an officer. It is believed, however, that the interests of the institute will be promoted by the new arrangement, as it secures to this branch of the establishment, the personal attention of the Principal and his lady, and all the faculty, with one or two exceptions, board in the Institute.

The new building is furnished, and adds very much to the convenience and accommodations of the Institute. It has been comfortably and neatly furnished by the Principal.

The health of the pupils is good, and the prospects of the present session are in all respects very encouraging.

E. D. KING, *President.*

S. H. FOWLKES, *Secretary.*

Report of the Committee on Domestic Missions.

That it is the first duty of a christian people to furnish their own country with the preaching of the Gospel, cannot, for a moment, be questioned.-- The laws of nature, the promptings of humanity, the love of our own land, all concur with the teachings of revelation in enforcing this important principle. The desire and prayer of every child of God is, that "Israel may be saved." In the recognition of this principle originated the Domestic Mission Board of the Southern Baptist Convention. The field of labor now occupied by one hundred and ten Missionaries, the slave holding States and Territories, and California, and the Indian Territories, is the most beautiful, fertile and prosperous country in the world. Commercially and politically its influence is felt everywhere. Upon the productions of the South, millions of all classes of society depend for employment and support. The interests of the commercial world are controlled by the influence of our beloved country. Such being the position it occupies, its moral and religious cultivation demands the serious and prayerful consideration of every Christian.

In attempting this work during the past year, the Board report that their missionaries "have supplied more than three hundred churches and stations with a preached gospel, delivered over 8000 discourses, made more than 8500 visits to families for religious instruction and prayer, held 3000 meetings for prayer and other devotional services, been instrumental in the conversion of some 2000 souls, of whom 1325 have been baptized and 400 added by letter and restoration." They report an aggregate of some 9000 members, 133 Sabbath schools, 3600 pupils, 475 teachers, 141 converts among pupils and teachers, the organization of 20 churches, the ordination of 28 ministers and 32 deacons, the completion of 25 church edifices, and the commencement of 19 others.

The above facts speak for themselves, and exhibit the vast amount of good accomplished in a single year by this instrumentality. With such encouragement to the prosecution of this glorious work, it is painful to learn of the present embarrassment of the Board. During the past fiscal year, the receipts from Alabama alone fell short of the previous year \$2,945. This is truly humiliating, in as much as at the time the report was made the country was in a highly prosperous condition. Alabama now stands third upon the list of contributors to the Domestic Board--Georgia having contributed more to Domestic Missions alone, than our own State has done for both Domestic and Indian purposes. Of the cause of this, we are not fully advised; but suppose that it must be attributed to the absence of agents in Alabama. Our churches and pastors are not yet prepared to do the work themselves. The agency system must be continued, or the work will cease.

Your Committee would urge upon the churches of our State the necessity of more earnest prayer in behalf of Domestic and Indian Missions. If the monthly concert was more generally observed--if pastors and people remembered the cause of Missions more frequently at a throne of grace--the result would be an increased liberality, and a greater consecration of self to the work of our Redeemer.

Respectfully submitted.

WM. HOWARD, Cha'n.

[APPENDIX G.]

Report of the Committee on Foreign Missions.

The Foreign Missionary Enterprise demands our highest consideration from the command of our Lord to "go into all the world, and preach the gospel to every creature." Its universal success is promised from the same high authority.

We purpose to regard it, at this time, as an object of the highest consideration; from its tendency to elevate the great family of man, and to stimulate him in every useful line of progress.

About one half of the people of the world are Pagans. All history teaches us that no people can rise above the character ascribed to their Gods. Hence the idolatrous world, presents us a people, slow in progress, low in character, debased in morals, where vice is luxuriant, where virtue is dwarfish and sickly, where the efforts at improvement are the convulsive throes of a galvanized corpse, soon sinking into silence and death. The Christian religion comes to these hundreds of millions with the declaration, that the idols shall be utterly destroyed. It presents to them the Supreme Ruler of the Universe as the only God, as the Father of all, and the human family as one great Brotherhood. All excellency concentrates in him; he borrows splendor from the creation, and authority from his power and goodness. The elevated condition of Europe shows the consequence of a true religion; the volcanic heavings of China now settling into despotism, are the natural consequences of Paganism.

Constitutional liberty is known in Christian countries only. Where toleration prevails, and the Bible is read, the human mind acts freely, improves rapidly, and invents wonderfully, as exhibited in the reformation of the sixteenth century, as displayed in the British Empire, as developed, most perfectly, in these United States.

How strongly Foreign Missions recommend themselves to the female part of our species. Wherever the Christian religion has triumphed, it has struck down polygamy, has redeemed the sex from servitude and confinement, has elevated them to places of freedom and companionship. It has dotted our Christian countries with schools and academies for the development of the female mind; hence many of our books which adorn our libraries, amuse our leisure hours, or teach us sober wisdom, are from their pens. Our Father land, under Protestant rule, gives us a female who adorns the highest earthly station, with the ornaments and virtues of her sex.

The Missionary effort recommends itself to the most enlightened political economist. We have derived much of our knowledge of Asia and Africa from our Missionaries. New channels of trade have been pointed out in the immense empire of China. The resources of Birmah have been shown by our own Judson. Missionaries have directed the ivory of Africa to the coast, have followed the rivers whose golden sands declare the existence of immense treasures in the interior. They have recently explored the valley of the Amazon, have satisfied us that the immense empire which embraces this stream and its tributaries, with an enterprising Christian population, would pour out of its fertile soil, productions which would control the markets of this world.

The Foreign Missionary enterprise has already paid back to the world more treasure than all it has spent. Its promises in knowledge, in discovery, in multiplying objects of commerce, and in opening channels of trade, will probably remunerate the world a hundred fold for all it may cost.

All those who wish the progress of the world, who wish to see valleys cultivated, fields smiling with plenty, mines opened, commerce spreading her canvass, and the streams of wealth widening and deepening, should engage in this enterprise.

Yet, this view of the subject is extremely limited, in comparison with the moral and religious consequences accruing to the heathen from the blessing of Christianity.

Those who wish to see polygamy abolished and marriage regulated according to the word of God, those who wish to see the idols cast to the moles and bats, the temple of God erected in every land, the family of Adam one great family, those who wish to see the wolf lie down with the lamb, the leopard with the kid, all those who hope to hear the praises of Jehovah harmoniously rise throughout the whole world, are called upon by all the motives of benevolence, by all the high consequences attached to this enterprise, by the value and destiny of the immortal mind, by the sublimity which eternity throws over this magnificent enterprise, to put forth their strength in spreading the gospel among the heathen.

D. P. BESTOR, Cha'n.

[APPENDIX II.]

Report on Periodicals.

Your Committee on Periodicals beg leave to report—

It is hardly possible to over-estimate the importance of Periodical Literature. It is, perhaps, the most powerful instrument for good or evil which God, in his providence, has placed in the hands of men. Having learned the immense and ubiquitous influence of the press, it has become a prime object with the friends and enemies of truth, to establish newspapers on strong and broad foundations for the dissemination of their peculiar views and sentiments. Thus, newspapers have, and are now, exercising an untold moral and intellectual influence over the mind of our country and the world.

Religious periodicals may, therefore, be regarded as one of the denominational necessities of the age. We, as Baptists, cannot dispense with them without periling those truths which we hold as a sacred trust from the Head of the Church. The influences by which we are surrounded, render it impossible for us to succeed in retaining our hold on the shrewd, quick-witted, business-trained intellect of the age, without a wise adaptation of means to this end; and one of the most potent in the chain of instrumentalities to be employed, is our Periodical Literature.

The above are some of the grounds upon which we urge the claims of the *South Western Baptist*. But in addition to this, its Editors have made many and great sacrifices in sustaining and conducting it. They have not allowed their columns to be blurred and blotted with the bitter personal communications which have disgraced the columns of some of our denominational organs. We have our enemies and the enemies of truth to contend with, and it is a thronging host, standing thick all around us, watching for every weak point in order that they may attack us. How must they exult when they see our brethren turning their weapons against each other?—From this reproach, we, in Alabama, are free, through the moral courage and faithfulness of our Editors; and we owe them our best thanks and highest commendation. It becomes us to do all in our power to sustain a paper which has done so much to honor the cause in which it is engaged. And when we say this, it is nothing more than an utterance of the instinct of self preservation.

It is impossible to disguise, and doubly foolish, to dispute the fact that we have not sustained our denominational enterprises in the spirit of enlarged liberality which their importance demands. Unless we, as Baptists, arouse

ourselves from this fatal lethargy, and do our duty in the different departments of our denominational labor, we must lose our position, and we shall soon find that the active, cultivated, controlling minds of the country will have glided forever from under our influence. Let us not sink under these evils without earnestly contending against them.

May we not, therefore, in this view of the case, urge upon the Baptists of Alabama the necessity of maintaining on a respectable footing, their denominational organ? And when we urge its claims to such an ample and liberal support, we would not be understood as speaking in a majestic or authoritative tone. We do not assume to ourselves the prerogative of dictating to the Baptists of Alabama their duty to their denominational paper. We speak of its claims on the ground of its importance, and have learned our language from the lips of the denomination, at whose bidding the Editors of the paper have been toiling in their perplexing and laborious office.

Under the circumstances in which they have been placed, the Editors of our paper have accomplished a noble work; but we wish them to do better. We desire to have our paper placed above the common level of the best periodicals of the land. We wish to see it in a position in which it can command respect and patronage. To give it this position, to place it beyond the danger of pecuniary embarrassment, and above the point of unfavorable comparison, it ought to have in Alabama alone, from seven to ten thousand subscribers. Thus we can place in the hands of our brethren, the Editors of our paper, the means of doing well the great work which has devolved upon them in defence of the truth. It is quite within the compass of our ability to do this, and it can be done without disturbing, in the least, any other of our great enterprises of Christian benevolence. The object is worthy of our united co-operation, and strongly commends itself to our best judgment and warmest sympathies.

We invite your attention to the claims of the Home and Foreign Journal. At an expense of 25 cents per annum, every Baptist family in the State can obtain all needed information in relation to our Home and Foreign Missions, and Bible operations.

We call attention also to the Commission, a paper published by the Foreign Board at Richmond.

We warmly and heartily recommend each of the above periodicals to the favor and patronage of every Baptist in Alabama.

Respectfully submitted.

H. TALBIRD, Cha'n.

[APPENDIX I.]

Report of the Committee on the Southern Baptist Publication Society.

It may be considered doubtful, at least in this day of ready facility for bookmaking, which has the most to do in moulding our characters, the books we read, or the discourses we hear. It is certain, that both are God's agents, through which he brings to bear the moral and spiritual elements of truth upon our reason and conscience, and should not be separated. *The truth as it is in Jesus*, whether read or heard, may, under the operation of the Holy Spirit, be made alike efficacious, both in the conversion of sinners and instruction and edification of saints. He can and does sanctify each according to his own election. We may safely assume, as a general principle, that in whichever channel they have the freer access to the heart and conscience, we may look for the greater result of good. The disposing providence of God, which assigns to us our positions and conditions, and controls their circumstances, will, if prayerfully looked into, best determine *when* we are to look to the *one*, or the *other*, as his then chosen agent of blessing.—Let it always be borne in mind, however, that public attendance on the preached word must not be dispensed, without the unmistakable providence of God releases us. But to attend to the duty assigned us, we would direct your investigation, very briefly, to the consideration of a few facts, which will certainly be developed by our Publication Society, in its connection with the Southern Baptist and their denominational destiny.

First, it will greatly enlarge our mental strength, and increase its capacity for good. For we cannot have intercourse with the great minds, whose wisdom shines through every page of its published works we look upon, without receiving more or less expansion of intellect. This is as certain, if not more so, as that we will improve by intelligent and wise companionship.

Second, it will increase our *moral and spiritual powers*, both to receive and appreciate and enjoy God's blessings, as well as to impart his grace to others. This contact of sanctified souls cannot be kept up without such results.—Through this channel we not only receive strength and spiritual energy, as our spirits commune with those of living authors, shedding upon us the fragrance of healthful piety from some spiritual Nebo, but we may receive the mantle of these Elijahs as their souls go up in a chariot of fire, kindled by the love of Jesus, shining into perfect day. And then, like as the mounting up of the morning sun into midday glory and brightness, acts increasingly on our earth, and sends deeper into it fertilizing properties, so do the spiritual influences of our pious dead authors, as progressive glory raises them into higher attitudes of bliss, act more powerfully upon us, and diffuse more of their nature into ours, or at least we are somehow more benefitted by the writings of good men after God takes them from us. Not to go further, back, are we not more cheered by the rapturous songs of Watts than by those who now live to swell the melody of their own? Do not the old authors of 16th and 17th centuries make a deeper and holier impression upon us than any who now live? John Bunyan while living did not compare then with what his Christian Pilgrim now is with us. This, for ought we know, may be accounted for in heavenly scenes, not taught on earth. We know that it is not that the creature has out-grown the Creator. We will, therefore, believe it is progressive, and receive the benefit of the fact, and let God solve the mystery. The same is true of others.

From the above, and other views which will recur to the reflecting mind, a third fact, which is, "*The influence it will exert upon the Baptist Pulpit in the South.*" It would be warring against Bible truth to ascribe to any man, since the day of direct inspiration, greater moral and spiritual power

in the pulpit, than to any other called of God, only as he has received more of the grace of God through his own appointed agents of communication. Each godly minister will acknowledge "*It is by the grace of God I am what I am.*" This grace of God is not only implanted in regeneration, but is increased and rendered more efficient by the Holy Spirit, through God's word and knowledge of its spirit, principles, doctrines and ordinances, by diligent study of it, and the public and private preaching of the gospel.—Also by books written by the pious, imparting their knowledge of it. The true history of the Divine operation, in accordance with the spiritual administration of Jesus Christ, and the *legitimate* results exhibited in christian life, embracing experience and action, enter into ministerial grace of God as they obtain knowledge of these from books and christian intercourse.—And while no new truth springs up here, many unknown results of its operation will be received. Thus we get knowledge of truth from these sources, which God in no other way develops. We know them to be the practical working of God's great revealed system of truth by comparison. From these sources, the successful ministry have drawn liberally, and God's spirit has ever owned and sanctified them for good, as these are but the seeds from the ripe fruit of his own trees or plants of righteousness. While we have always seen success from this quarter, how often do we see failure from others which we are slow to learn are not more promising. We do not say the less spiritual agencies intimated may not all be sanctified and placed under the other, and become highly subservient in many branches of ministerial labor. But, at last, it must be acknowledged that as the ministry increase in the *heavenly* knowledge and partake of the *self-sacrificing spirit, soul-loving and God-honoring character and high-toned spirituality* of our old *holy* authors, and *live with and follow them as they followed Christ*, will they gain *power for good*, under God's word and spirit, over the churches of his saints, and through them as his agencies in spreading salvation in a wicked world. *Should an error, however, be fallen into by the Society in the character of its* *PUBLICATION, the OPPOSITE of these pleasing facts will be developed. Should it exercise faithfully all its heavenly functions, A GLORIOUS FUTURE AWAITS OUR MINISTRY AND CHURCHES. But on the other hand, AGAIN, should this high trust be prostituted to SECTARIAN bigotry, UNSANCTIFIED denominational ambition, or to a TRUST in abstract truth, and rhetorical conformities, then will the true glory DEPART from our spiritual Israel. It should be written over the door of its committee room, "NO COMMUNION HERE WITH ANY BOOK NOT BAPTIZED INTO THE SPIRIT OF JESUS CHRIST, OF WHICH BAALAM LIKE, WOULD CURSE ANY WHO BEAR HIS NAME AND RECEIVE HIS BLESSING. But this use of the good books, and union of efforts with other evangelical denominations in the SALVATION OF SOULS and CHRISTIAN PROGRESS in the world, should not be so constructed as to CAUSE THEM TO JUDGE, we pass lightly over THEIR ERRORS. In this, we should let THEM SEE that we "PROVE ALL THINGS, AND HOLD FAST THAT WHICH IS GOOD." That we WILL set up BIBLE TRUTH AGAINST THEIR ERRORS. This has been well done by authors whose works the Society has published.—These books were written by hands not upraised to strike down our christian allies; but to direct them from their misguided views and "teach them the way of the Lord more perfectly." Not for individual triumph in the mere warrior spirit which too often marks the character of controversy; but to gain conquest FOR TRUTH—to establish GREAT PRINCIPLES which, when triumphant, WILL MAKE PEACE in the Kingdom of Christ, and finally gain dominion over sectarian divisions IN THE INFLUENCE OF THEIR OWN POWER.—OTHER champions seek to win laurels for themselves; THESE well selected ones, however, seek THEIR GLORY in their jealousy for the King's laws, and the purity of his institutions, and unity of his subjects. Your committee contend this wide range selection of evangelical writings, and their cautious selection of controversial works, is right. For that christian division

which concentrates in its churches, ministry, and circulating authors, most of the SAVING ELEMENTS of Bible christianity, and gives them FREEST AND WIDEST ROOM for operation in a rebel world, will, in despite of the elements of error and its kindred resistance, finally bring together, in ONE FIELD, the scattered flocks of the Great Shepherd and Bishop of souls. The ONE great object of our Savior's mission to earth was, to SEEK and to SAVE that which was LOST. THIS is a faithful saying, that Christ Jesus CAME INTO THE WORLD TO SAVE SINNERS. And that, let it be remembered, is yet the work of his spirit; and gospel churches only grow as the "LORD daily adds to them THE SAVED."

After the free indulgence of the above reflections, your committee would cordially recommend to the confidence and patronage of the Alabama Baptists, the works of the Southern Baptist Publication Society at Charleston.

Respectfully submitted,

J. D. WILLIAMS, Cha'n.

[APPENDIX J.]

Treasurer's Report.

S. H. FOWLKES, Treasurer, in account with Alabama Baptist State Convention.

DR.

1857. FOREIGN MISSION ACCOUNT.

April 14.	To balance on hand reported to last Convention	\$25 00	
" "	" cash from Finance Com. for Foreign Missions	1721 44	
" "	" " " " " " " African	182 00	
" "	" " " " " " " China	74 00	
" "	" " " " " " " Central Af.	495 30	
" "	" " " " " " " Priest	35 40	
July 3.	" " " Boiling Spring Church, by the hands of E. G. Talbert, for China Missions	7 00—2540 14	

CR.

April 14.	By A. M. Polndexter's receipt	\$2457 14	
" "	" am't retained for printing Minutes, &c.	76 00—2533 14	
	Balance due this fund	\$7 00	

DOMESTIC MISSION ACCOUNT.

April 14.	To cash from Finance Com. for Domestic Miss.	\$2069 57	
" "	" " " " " " " Indian	720 91	
" "	" " " " " " " Buckner	8 00	
" "	" " " " " " " Indian Library	2 00	
" "	" " " " " " " D. Miss. to Bl'ks	14 25	
" "	" " " " " " " Bl'ks in Can'b'ke	23 50	
" "	" " " " " " " Boiling Spring Church, by hands of E. G. Talbert, for China Missions	4 50—2842 73	

CR.

May 4.	By Wm. Hornbuckle's receipt	\$2754 23	
" "	" amount retained for printing Minutes, &c.	84 00—2838 23	
	Balance due this fund	\$4 50	

BIBLE SOCIETY ACCOUNT.

DR.

April 14.	To balance on hand reported at last Convention	\$1 00	
" "	" cash from Finance for Ala. Bap. Bible Soc'y	824 71	
" "	" " " " " " " Bible distribution	71 00	
" "	" " " " " " " Board, Nashville	105 06—1001 77	

CR.

April 14.	By A. G. McCraw's receipt	1001 77	
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DR.

HOWARD COLLEGE ACCOUNT.

April 14.	To cash from Finance	\$235 00	
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CR.

" "	By A. B. Goodhue's voucher	235 00	
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DR.

BENEFICIARY ACCOUNT.

April 14.	To balance on hand, repor'd to last Convention	\$529 56	
" "	" cash from Finance Committee	436 96	
" "	" " " " " R. P. Lyde, by hands of H. Talbird	10 00	
" "	" " " " " for benefit of Kendrick	55 00	
" "	" " " " " from Mrs. M. Bethea, by the hands of Z. Henderson	5 00—1036 52	

CR.			
June 18.	By G. P. Massey's receipt	48 00	
" 28.	" J. L. Cain's "	66 00	
" 24.	" L. B. Robinson's "	108 00	
Ap'l 11.	" J. D. Kendrick's "	55 00	
July 4.	" H. Talbird's "	5 00	
Oct'r. 8.	" " draft	36 00	318 00
Balance due this fund			<u>\$718 52</u>

DR.

SOUTHERN PUBLICATION SOCIETY ACCOUNT.

April 14.	To cash from Finance Committee	\$218 05
CR.		
" "	By J. P. Tustlin's receipt	218 05

DR.

GENERAL PURPOSE ACCOUNT.

April 14.	To cash from Finance Committee	\$5 00
" "	" " " F. Mission acc't for Minutes, &c.	76 00
" "	" " " D. " " " " "	84 00
" "	" " " Southern Publication Society	6 50--\$171 50

CR.

April 14.	By bal., as reported to last Convention	\$27 50
" "	" " A. B. Goodhue's receipt	130 00
" "	" " Error in cash, as reported to me at the last Convention	100 50
" "	" " voucher mislaid, marked P. Stout	90 50
		<u>\$348 50--\$348 50</u>

Balance over paid on this fund \$177 00

To the President and Members of the Alabama Baptist State Convention:

I herewith submit this my annual Report as Treasurer of your body—showing a balance of seven dollars to the credit of Foreign Missions; four dollars and fifty cents to the credit of Domestic Missions, and seven hundred and eighteen dollars and fifty-two cents (\$718 52) to the credit of the Beneficiary account of Howard College—which, after deducting balance due and unpaid on General Purpose account of one hundred and seventy-seven dollars, leaves in my hands five hundred and fifty-three dollars; which is now subject to your order.

All of which is respectfully submitted.

S. H. FOWLKES, Treas. of Ala. Bap. State Con.

STATISTICAL TABLE.

CONTRIBUTING BODIES.	Foreign Missions	General James C. Mission	Indian Missions	African Missions	Ala. Bap. Bible & Temp. Soc.	South. Bap'n of Soc'y	Benev. Cent. of How. Collage.	Cent. Al. Miss., for Br. Priests.	For. Bro. House.	Barthol. Bap. Ch. Louisa	China Miss'ns	For gen. Bible Cause.	Support for J. B. Kenrick in H. C.	Min. Missions.	Totals.
Alabama Association, by W. B. Harrison.	12 40	78 38	132 07		56 20	30 15	49 85	750 00	250 40						1359 05
Selma Church.	22 53	27 52	28 00	10 00	21 10		1 61								107 15
Center Ridge Baptist Church.		1 61	4 91											4 60	107 15
Oakumgee Baptist Church.		11 50	2 50		20 55	5 00									39 55
Bethel Association.	3 00	27 00	12 50												42 50
Hopewell Church.		40 00		10 00	10 00		10 00								70 00
Tuskegee Association.	29 80	34 00	117 00	25 00		7 50									213 20
Tuskegee Baptist Church.	44 50	44 50													89 00
Missionary Society East Ala. Female Coll.	20 00	20 00													40 00
Canadian Association.			20 00												25 00
Spring Hill Church.		62 10	10 00							40 00					112 10
Siloam Baptist Church, Marion.		79 38	68 58								29 44	8 00			265 64
Dirby Association.	1155 33	1204 92		12 00	54 40	10 50	12 50								2843 15
Talladega Church.	30 00	40 00					46 50								100 00
Talladega River Association.	20 00	25 00			10 00										65 00
Bethlehem Association.															150 00
*Young Ladies' Missionary Society of the	150 00														150 00
Judson Female Institute, Marion.	5 75	6 75													11 50
Good Hope Church.	1653 31	1701 72	393 56	100 44	190 75	53 15	150 52	750 00	250 40	40 00	29 44	8 00	330 00	150 00	5685 79

See S. S. Sherman's letter.

Respectfully submitted,

D. R. LIDE, Chas'n Fin. Com.

The Auditing Committee have examined the account of the Finance Committee, and find it to be correct.

LEVIN B. LANE, C. A. C.

MINUTES
OF THE
ALA. BIBLE AND COLPORTEUR SOCIETY—
SESSION AT TALLADEGA, 1857.

SUNDAY NIGHT, NOV. 8TH.

Rev. William Howard preached the Bible Sermon.

The Society was called to order by the 1st Vice President,
A. G. McCraw.

Resolved not to elect officers at this session.

Received twenty-five dollars from the Bible and Colporteur Society, by the hands of their delegates, L. B. Lane and J. Talbert.

Collections taken amounting to \$46 76.

Appointed Committee to procure Act of Incorporation for the Society—I. T. Tichenor, F. M. Law.

Adjourned to the call of the President.

MONDAY, 4 O'CLOCK, P. M.

Authorized the Treasurer to pay over the funds to the objects for which they were intended.

Appropriated ten dollars for printing minutes.

Referred all unfinished business to the Board of Directors.

Appointed Rev. R Holman to preach the Bible Sermon at the next meeting.

Adjourned to meet at the time and place of the meeting of the Alabama Baptist State Convention.

A. G. McCRAW, *President.*

A. B. GOODHUE, *Secretary.*

Report of the Executive Board.

Your Board deem it unnecessary to make a full report of the operations of the Society at this adjourned session. They are gratified in being able to say that the business of the Society is in a healthful and prosperous condition. True, they have never, at any time, had at their disposal funds necessary to procure a stock sufficiently large to meet the demands made upon it; and this is the case especially at this time. The crisis in the midst of which the monetary affairs of the mercantile interests of the world is involved, have dried up the little streamlets that gave life and energy to their operations. Sales, to some extent, have been shortened, and such contributions limited; thus they have been prevented from extending their work as rapidly as hoped.

In the midst of the many failures, it is pleasing to be able to report that the denomination is losing none of its interest in the undertakings of the Society. It has rather increased, and especially in reference to the denominational feature of their work. There is an interest on the subject of Baptist Literature that has never before been felt in our own, or, perhaps, in any other Southern State.

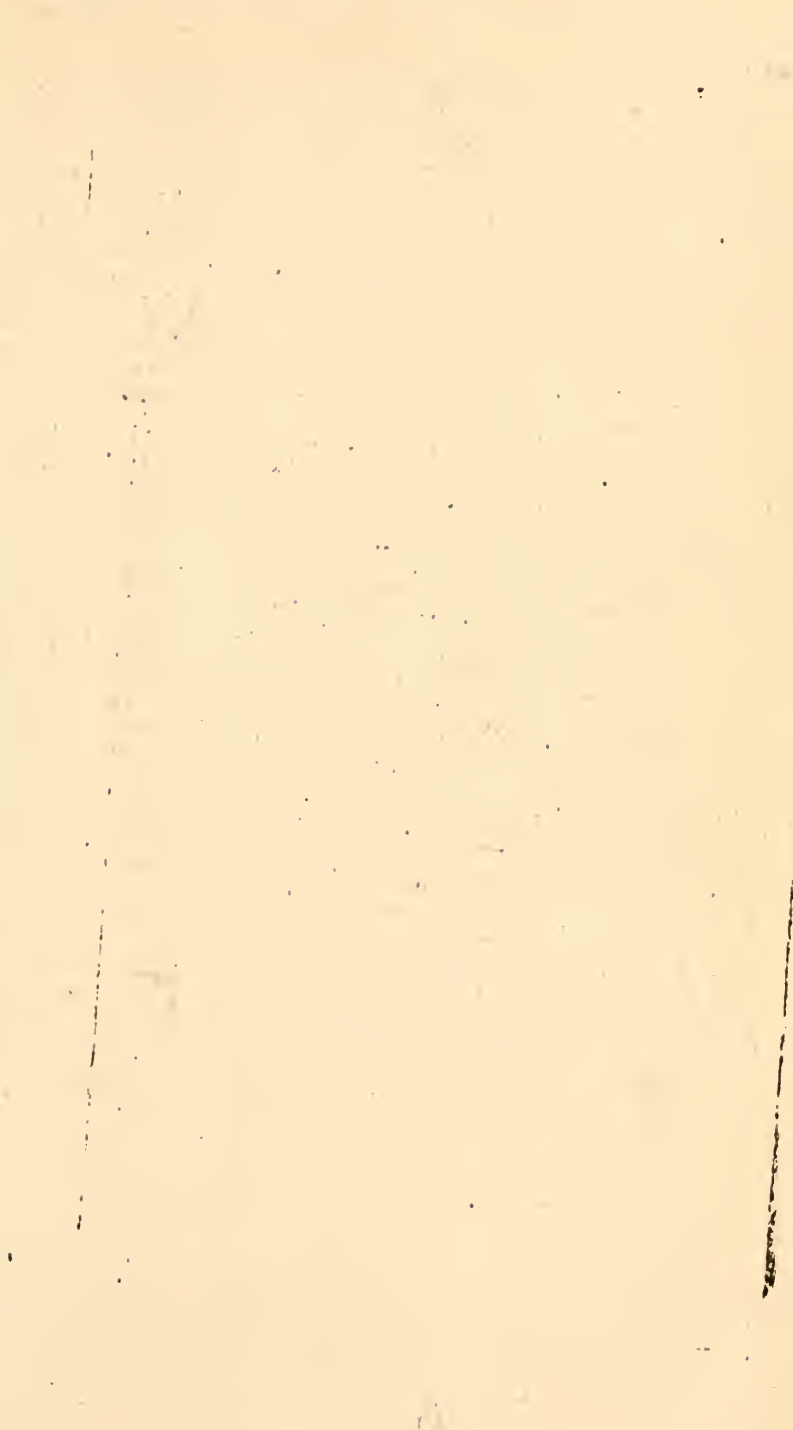
In accordance with a resolution adopted at your last meeting, your Board have employed Bro. Merritt Burns, Depository Agent. He took charge of the Depository on the 1st of October, at a salary of seven hundred dollars. Bro. Burns is a young man of piety, close business habits, and a good accountant. His arrangement will enable Bro. Law to give his time more fully to the general interests of the Society.

Bro. Freeman found it necessary, on account of the feeble health of sister Freeman, to spend the summer months North. Since his return, he has aided in visiting some of the Associations.

Your Board hope to be able to report at your next session, that the entire amount of its capital has been subscribed; and in connection with this they would add, that it will be necessary to collect the first installment on amounts already subscribed as soon as possible. As this is done, the stock of Bibles and Books will be enlarged. As a further inducement to our colporteurs, and friends of our denomination in general, they would here say that they are determined to sell their books at simple cost and charges.

In conclusion, your Board would suggest the propriety of appointing a Committee to apply to the approaching Legislature for an Act of Incorporation for the Society.

A. G. McCRAW, Pres't. Board.



HOWARD COLLEGE,

MARION, ALA.

FACULTY.

- H. TALBIRD, D. D., PRESIDENT AND PROFESSOR OF THEOLOGY AND MORAL SCIENCE.
A. B. GOODHUE, A. M., PROFESSOR OF MATHEMATICS.
N. K. DAVIS, A. M., PROFESSOR OF NATURAL SCIENCES.
D. G. SHERMAN, A. M., PROFESSOR OF THE LATIN LANGUAGE AND LITERATURE.
R. A. MONTAGUE, A. M., PROFESSOR OF GREEK LANGUAGE AND LITERATURE.

COURSES OF STUDY.

There are three courses of study pursued, the Classical, the Scientific and the Theological. The classical course, embracing four years, is as complete and thorough as in any College in the country. The Scientific course embraces three years, omitting the Greek of the Classical course. The Theological course is varied to suit the wants of Students in that Department.

ADMISSION.

Candidates for admission to the Freshman Class are examined in Caesar, Virgil, Cicero's Select Orations, the Greek Reader, and Davies' Elementary Algebra through Equations of the first degree or their equivalent.

The College has an excellent Apparatus, new and commodious buildings, and in short, offers all the usual facilities for acquiring a collegiate education.

EXPENSES.

Tuition per term of $4\frac{1}{2}$ months,.....	\$25 00
Incidentals, " "	2 00
Students rooming in college are charged for	
Room and servant hire per month,.....	2 00
Washing per month,.....	1 50
Board, " "	12 00

The expense of wood and lights varies with the season. To Theological Students Tuition and Room Rent are free.

Students are forbidden to contract debts in the town of Marion, except under the express permission of Parents or Guardians. To aid in enforcing this important regulation, Parents and Guardians are earnestly requested not to pay such debts.

The next session commences on the first day of October and closes on the 25th of June.

I. W. GARROTT,
President Board of Trustees.

J. F. COCKE, Sec'y.

THE SOUTH WESTERN BAPTIST.

A Family Newspaper,

Organ of the Baptists of Alabama,

PUBLISHED AT TUSKEGEE, ALA.,

BY

THOMAS F. MARTIN.

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EDITED BY

S. HENDERSON.

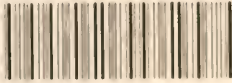
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